

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

The camp left about 9 o'clock. Travelled about two miles N. N. W., and crossed a clear creek, about 15 feet wide. Soon after, a bay horse made its appearance, which seemed to be quite wild; some of the company gave chase for several miles, in hopes to capture it. It fled with great speed over the bluffs. We travelled about five and a half miles, where I took a meridian observation of the sun, from which I determined the latitude to be 41 deg. 2 min. 55 sec. The herds of buffalo are not as extensive here as some twenty miles east; they having eat out every blade of grass here, were evidently working their way eastward, down the river. The grass here has had some four or five days start since the majority left. But our animals yet find only a very scanty allowance, and many are almost ready to give out. The soil over which we have passed to-day, appears some better than usual, and the ground more moist. About one mile west of the place of my noon observation, we crossed a small creek. For several days past, Mr. Clayton, and several others, have been thinking upon the best method of attaching some machinery to a wagon, to indicate the number of miles daily travelled, I was requested this forenoon, by Mr. B. Young, to give this subject some attention; accordingly, this afternoon, I proposed the following method:—Let a wagon wheel be of such a circumference, that 360 revolutions make one mile. (It happens that one of the requisite dimensions is now in camp.) Let this wheel act upon a screw, in such a manner, that six revolutions of the wagon wheel shall give the screw one revolution. Let the threads of this screw act upon a wheel of sixty cogs, which will evidently perform one revolution per mile. Let this wheel of sixty cogs, be the head of another screw, acting upon another wheel of thirty cogs; it is evident that in the movements of this second wheel, each cog will represent one mile. Now, if the cogs were numbered from 0 to 30, the number of miles travelled will be indicated during every part of the day. Let every sixth cog, of the first wheel, be numbered from 0 to 10, and this division will indicate the fractional parts of a mile, or tenths; while if any one should be desirous to ascertain still smaller divisional fractions, each cog between this division, will give five and one-third rods. This machinery (which may be called the double endless screw) will be simple in its construction, and of very small bulk, requiring scarcely any sensible additional power, and the knowledge obtained respecting distances in travelling, will certainly be

very satisfactory to every traveller, especially in a country, but little known. The weight of this machinery need not exceed three pounds.

We travelled in the afternoon about four and a half miles. The timber on the small islands, and on the shore of the river, is more plentiful than usual. In the deep ravines, between the hills on the opposite side of the river, there appears to be clumps of small timber, resembling in the distance cedar, or small pines.

May 11th. At 5 o'clock this morning, the barometer stood at 27°141, attached thermometer 38 deg., detached thermometer 35 deg. A light breeze from the east. The sky partially overspread with clouds. The wind soon changed into the south. I took the altitude of the sun for the true time, and regulated my watch. I started about one hour before the camp, accompanied with guards. The large kind of wolves are very frequent in this country; saw several this morning, also antelope and buffalo. Travelled about seven miles. Crossed the edge of the bluffs, which here make up to the river, but soon entered again the prairie bottoms. In about one mile from this point, crossed a clear stream of water, about fifteen feet wide, with a sandy hard bottom. The bottoms for miles are generally covered with saline efflorescences of a whitish colour. I travelled this forenoon about nine miles, and halted for noon. A meridian observation of the sun, gave for the latitude 41 deg. 7 min. 44 sec. We are a few miles above the junction of the north and south forks of the Nebraska or Platte. At one o'clock, p.m., the barometer stood at 27°125, attached thermometer 71 deg., detached thermometer 70 deg. The main camp came up within half a mile of my station, where they encamped for the night. I joined my carriage with the circle as usual. A well was dug at this place, and plenty of cold water obtained, about four feet below the surface.

(*To be Continued.*)

FAITH.

BY WILLIAM GIBSON, H. P.

(*Concluded from our last.*)

We will now look at the boasted faith of the religious world in the Bible, as being the word of God, and ask upon what is their faith founded? We answer, on the teachings and traditions of their fathers; and with as much justice may the believer in the Koran or the Talmud claim salvation for his faith, as the Christian for his belief in the Bible.

God is just, and never expects to reap where he hath not sown, nor gather where he hath not strewed, consequently men are responsible only for the light they have received. In the absence of men *sent* by *immediate revelation* to the generation among whom they live, and who can *testify* to that which they have *seen* and *heard*—men are only judged by the law of conscience, as no generation of men can be condemned for not believing and acting upon the revelations given to former generations, unless they have made the faith and observance of them a matter of conscience. But let us look at things as they exist in the world around us.

Men, in this country, profess to believe the Bible to be the word of God. But how do they believe it? Just as they have been taught; for a child whose parents belong to the Church of England, is taught to believe it according to the interpretation given by that Church; another, whose parents belong to the Church of Scotland, is taught to believe it according to the rules of that Church; while those children whose parents belong to the different dissenting societies, are taught to read and believe it according to the faith and traditions of their fathers; while others again, whose parents are infidels, are taught to look upon the Bible as a fable, and religion as a piece of mummery. So is it also with the Mahometan, the Jew, the Hindoo, and the Hottentot. They believe in what they have been taught by the traditions of their fathers; and in all these cases their faith towards God, like that of the Jews in the days of Christ, is taught by the traditions, doctrines, and commandments of men; and in this respect the one must be as good as the other in the sight of Him who is no respecter of persons; for such faith can neither save them

who hold it, nor condemn those who reject it, only in so far as any one of them, whether Christian, Mahometan, Jew, Infidel, or Pagan believes it to be his duty to do, or to refrain from doing certain things. He then makes it a matter of conscience, and is therefore justified or condemned according to that law which he hath laid down to himself as right, and which he ought to walk by.

Thus Paul reasons when he, said, 1 Cor. x., 25, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake;" and again, Rom. xiv., 23, "He that doubteth is damned if he eat;" and the reason he gives is, that he eateth not of faith, and whatsoever is not of faith is sin.

But it is widely different when God gives a revelation of his will to living men, and *sends* them forth to bear testimony of the same; then, if rejected, it will prove the condemnation of men; because light had come unto them, but they loved the darkness rather than the light, their deeds being evil. They will very soon begin to display the evil spirit they have received, by persecuting those who are sent to them—defaming their character—and putting them to death, at the same time condemning the conduct of those who had done so before them. It was so with the Jew, and it is so with the Christian.

The prophets who lived before Christ came, were persecuted while living and honoured when dead. It was the same with Christ and the apostles, and is the same now. It may at first sight appear strange, that prophets have always been persecuted while living, and their writings believed, after they were dead, by those who, in their turn, do the same thing; but we must remember, that if their testimony does not seem strange to us now that the thing is past, it is because we have been taught from our childhood to believe it true, and yet it would appear very strange to those who lived in the day when the revelation was given.

Take for instance Noah, Lot, Jonah, Jesus Christ, and the apostles. Noah came to the people in his day and told them of the flood, and they would not believe him, but, says the Christian I believe him, and they were justly condemned for unbelief. But suppose this professed Bible-believing generation had never heard of the flood, and a man were to come to them as Noah did to the antediluvians, and commence to build a boat far from any water, and declare that after a certain time so much rain should fall, and such a flood be produced, that the very world would be overwhelmed, and he was building a boat to save himself and family, how many would believe him? Would not our holy men call him a fool, or a fanatic, and say it was still harder to believe such a story, than Joseph Smith's tale about the golden plates and the Book of Mormon?

It is quite possible; nay, it is very likely, that the people in the days of Lot believed in the flood, as well as the Christian world does now; but a shower of fire and brimstone was something new to them; and so when Lot talked to his friends about fleeing out of the city to avoid it, they thought him as great a fool as the Jews did the disciples, when they fled from the destruction of Jerusalem, or as great fools as the would-be Bible-believers of the present day think the Latter-day Saints are when they flee to America to escape the evils that are coming on the nations.

Suppose a man should come to them now with such a tale as Jonah's—about running away from the Lord—being cast out of a ship, and a whale swallowing him, and living three days in the whale's belly, what would our pious men, who cannot believe such an absurd story as an angel appearing to a man now, say to such a tale as this? Would they not say, that it was a disgrace to our holy religion to allow such a fellow to go at large, and he might think himself well off, if they only put him in Bedlam.

Again, when Christ came, he came to an outwardly righteous people, who professed to believe the Bible—who made long prayers, while at the same time they robbed widows' houses. (How like the present state of things!) They were also a missionary people, so zealous that they compassed sea and land to make a proselyte; but when they had made him, he was twofold more the child of hell than before.

Compare this with the effects produced by the teachings and missionary exertions in this land of Bibles and Parsons, Tracts and Missionaries. It is true that we have Churches, Sermons, Bibles, Tracts, Parsons, and Missionaries in abundance; but it is also true that we have drunkenness and debauchery, murder and whoredom,

tyranny and oppression, priesthood and confusion, poverty and want ; and if the tree is to be known by its fruits, then judge ye of it.

The Jews boasted of their faith in Moses and the prophets. " We have Moses and the prophets," they said, " and we want no new revelation." It was true their fathers killed these very prophets as impostors and deceivers, but now that they were dead, their testimony was believed. Tombs were built, and sepulchres were garnished in honour of their memory ; and the people in the days of Christ said, if we had lived in the days of our fathers, we would not have put them to death, nor been partakers of their evil deeds. Mat. xxiii., 29. But what said Christ of these believers in Moses and prophets ? Mat. xxiii., 31, " Ye are witnesses to yourselves that ye are the children of them who killed the prophets. Fill ye up then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? for behold, I will send YOU prophets, wise men and scribes, and some of them YOU will kill, and crucify, and scourge them in your synagogues, and persecute them from city to city, and bring upon yourselves all the righteous blood shed on the earth since the days of righteous Abel."

And how true was the prediction ! for no sooner did Jesus announce himself as sent of God, and make known to them that they had a living prophet in their midst, even that prophet that Moses declared God should raise up unto them, than these professed believers in Moses—these honourers of the dead, rose up against the living prophet—never rested till they had put to death the Son of God, and scattered, persecuted, and martyred those who were his followers. Thus, while publicans and harlots got into the kingdom of God, the holy priests and pharisees were cast out, with all their boasted faith in Moses and the prophets. But through their unbelief in new revelation, and their persecution of those whom God sent unto them, they brought destruction on their city, temple, and nation !

But now says the Christian, we believe in the testimony of those men whom the Jews martyred, and we honour their memory, for monuments are reared, and churches are built in honour of them. Have we not Christ's Church, St. Peter's Church, St. Paul's Church, &c., &c., &c.? If we had lived in the days of Christ and the apostles, we would not have put them to death, nor been partakers with the Jews in their evil deeds, but would have believed those doctrines, for the rejection of which the just judgment of God came upon that unbelieving nation.

Behold, ye are witnesses against yourselves, that ye have the same spirit as those who killed the prophets and apostles; for God hath sent unto you prophets, wise men and scribes, and some of them ye have killed, and others ye have scourged and persecuted from city to city, that upon you may come all the righteous blood shed on the earth since the days of Abel.

Ye condemn the Jews, sabbath after sabbath, as an unbelieving, ungodly nation, who were justly punished for rejecting the testimony of Christ and the apostles ; but if Christ had come to you, under the same circumstances, and with the same doctrines which he came with to the Jews, you would have treated him as bad as ever the Jews did. If Joseph Smith was put to death, and his murder applauded, because he claimed to be a prophet, and bore testimony to the truth of the Book of Mormon, what would the men who killed him, and those who justified his murder, have said had they lived in Christ's day, and heard the many declarations against him ?

Imagine, first, a child born of a poor woman in a stable, and cradled in a manger—the reputed father of the child a poor carpenter : see that same child for 30 years subject to these parents along with the rest of his brothers, James, and Joses, and Simon, and Judas, and his sisters also—Mat. xiii., 55 ; then hear that same individual, after attaining his thirtieth year, come out and declare that he was the Son of God, and came down from heaven—John vi., 30. Would it not be as hard to believe that the son of poor Mary was the Son of God, and that he whom you knew was born in a stable, came down from heaven, as for you to believe that Joseph Smith was a prophet ? The Jews thought it hard enough (see John vi., 42) when they said, " Is not this Jesus the son of Joseph, whose father and mother we know ? how is it, then, that he saith I came down from heaven ?" Would our good Christians have believed him under the same circumstances ? I think they would not. Why, his very brethren would not believe him (John vii., 5), and his friends said he was mad (Mark iii., 21.) Would not our Christian friends have

thought so too, especially when we hear his next assertion? (John viii., 55—58.) To believe that a man whose father and mother they knew—whose place of birth they knew—whose brethren and sisters they knew—and whose age they knew could not exceed fifty years; to believe such a man, when he said he was older than Abraham, was rather too much for that wise and pious generation; and I rather think that this present generation, with all their boasted faith and piety, would not have believed it any more than they, especially when we find them too wise to believe in such a simple thing as the appearance of an angel with a message from God to the inhabitants of the earth.

The Jews, those professed believers in dead men's writings, like the men of the present day, would have no new revelation; and to put down the heresy, they tried the old plan—put him to death; so they crucified him, and after they had nailed him to the tree, they said to him, as they said of Joseph Smith in the present day, if he is what he professes to be, let him deliver himself now, and come down from the cross, and we will believe on him; but he did not do so. (What a pity!)

So they put him to death, and after they had killed him, they remembered that he said he would rise on the third day, so to prevent the disciples from stealing his body and deceiving the people, by saying he had risen from the dead, these holy men made all things sure—they put a stone on the mouth of the tomb; they sealed the stone; they got a guard of Roman soldiers to watch it; and now they thought all is right. But no! an angel came (for they came then sometimes), he rolled away the stone—the keepers became as dead men—and Christ arose to life and immortality. The soldiers came back and told these holy men what had occurred; but if the people should believe such a thing, then their honour was lost, their craft was in danger; for if they were to own he had risen from the dead, they would have also to own that they were wrong in putting him to death; nay, more, that he who had declared them to be hypocrites, was a righteous man. They could not stand this, so they gave the soldiers a heavy bribe, to tell them they had fallen asleep, and while they slept, the disciples stole away the body, and these pious men not only saved the soldiers from punishment, but threw all their pious influence in to back up the lie; and of course the people believed them; for who was to oppose them? None but the poor fishermen—the very men who were charged with stealing his body.

Now, my Christian friends, does not Paul say, if Christ is not risen, your faith is vain and ye are yet in your sins? What testimony have ye that Christ has risen? Did you ever see him? Did any of your parsons ever see him? If not, on what is your faith founded? On the testimony of those who stand charged with stealing his body by the soldiers, the priests and the people of that day. But you will say, the soldiers were bribed. How do you know that? The Bible says so. But who wrote this part of the Bible? Why, the fishermen and their associates. So it is still only their testimony that you have for the truth of it.

How often do we hear the priests of the present day say, if Joseph Smith really got the plates containing the Book of Mormon, why did he not shew them to the world, and thus put down the tales of his enemies? If he had done this, then we might have believed him, but as it is, we have no testimony for the truth of their existence but his own, and some of his own followers.

Did any one ever see Christ, after he rose from the dead, but his own followers? No! (See Acts x., 40, 41.) Then why did he not shew himself to all the people and put down this lie? If our pious friends had lived then, they would have said it was but reasonable he should do so, especially since he was now immortal, and no man could harm him, but he did not do it. (What a pity!) Why not? Because faith is to come by HEARING, not by SEEING; that is, hearing the testimony of those he sent, and Jesus says, he that did not believe their testimony should be damned.

Let our Christian friends take care lest their boasted faith prove no better than that of the Jews, and they find at last that the same God who sent the fishermen in former days, hath sent men now to prove the boasted faith of this generation, and with the same commandment too, "go ye into all the world and preach the gospel to every creature. He that believeth you and is baptised shall be saved, and he that believeth not shall be damned."

SECOND GENERAL EPISTLE FROM THE LATTER-DAY SAINTS.

From the St. Louis Republican, December 28th.

Yesterday's western mail brought us a pamphlet copy of the "Second General Epistle" issued by the Church of the Latter-day Saints, at the Salt Lake Valley, to "the Saints scattered throughout the earth." It is a detail of the condition of the Society at home and abroad, and in general embraces every thing that may be supposed to be of interest to the members of the Church. The crops are represented as having been very fine—and it is stated that they have not only enough for themselves, but for their brethren on the way, until the next harvest. They have decided on forming a town or city at Brownsville, forty miles to the north, and at Utah, sixty miles to the south of Salt Lake City, at which place settlements had been made. Sand Pitch Valley is designated as another place for location. The Council House, baths at the Warm Spring House, an extensive stone house and granary, were all in progress of erection. They had devised a plan for raising a perpetual fund, to assist the "poor Saints" to emigrate to the Salt Lake Valley, fulfilling in this respect the covenants in the temple, that "all the Saints who were obliged to leave Nauvoo, should be located at some gathering place." The whole plan is in process of execution.

As showing the extent to which efforts at proselytism are to be carried, we quote from the letter :

All the apostles now in the Valley have had missions assigned them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow goes to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to co-operate with President Orson Pratt. Elder John Forsgreen will go out at the same time with the mission to Sweden. For wise purposes, Elder P. P. Pratt's mission to the Western Islands, will be deferred until spring.

Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there causes Satan to howl, for he is compelled to be subject to the power of the highest. Elder Woodruff is located at Cambridgeport, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now, will gather up all the Saints in his vicinity and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, come, tell us of the things of God, for we have heard that God is with you.

The letter also says :

Brother Parley P. Pratt is opening a new road through the range of mountains, from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating Brethren, and together with bridges in the Valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travellers.

LATE FROM THE VALLEY OF THE SALT LAKE.

From the St. Louis Republican, December 28th, 1849.

Mr. J. H. Kinkead, of this city, arrived here a day or two since from the Salt Lake Valley. He left that Valley, in company with thirty-five others, on the 19th October. Of this number some twenty-five were Mormon preachers, sent out by

the Church to preach their faith in various quarters of the world. We learn from Mr. Kinkead, that the Mormon colony at the Valley of the Salt Lake was in a prosperous and happy condition. The crops had been abundant, and they had carried on an excellent traffic with the emigrants, receiving from them many articles of which they stood in need, and supplying them with various articles of produce. The Mormons uniformly treated the emigrants in a hospitable manner. Mr. Kinkead contradicts, as we supposed would be the case, the report of difficulties between the Mormons and Mr. Pomeroy, of Lexington, and Gen. Wilson, growing out of old feuds between the Missourians and Mormons.—It is probable that the report had its origin in difficulties between Mr. Pomeroy and his teamsters, who were discharged from his employ at Salt Lake City. They made charges against him, and he demanded an investigation. A complete examination was had before the Court in the Mormon Church, and the result was a full acquittal of all charges against him. Mr. Pomeroy remained there some time, in the enjoyment of the confidence of the Mormons. Gen. Wilson was not only not badly treated, but he was recognized as a Government officer, and was consulted as to the best plan of obtaining a political government for that territory.

Messrs. Pomeroy, Infelt of St. Joseph, and Lee of Lexington, were to have left between the 10th and 15th of November, for California, taking the Southern route, in the expectation of being able to accomplish the journey by early spring, and without much exposure.

The Mormons were forming a new colony in the Sand Pitch Valley, about two hundred miles south of Salt Lake City. It is represented as remarkably fertile, and the climate as being very fine. About one hundred wagons were dispatched hither, with provisions and property, and from fifty to one hundred families had accompanied them.

Capt. Stansbury was prosecuting his surveys, and met with every assistance from the Mormons. He will make a complete survey of the Salt Lake, and of the whole country around it; and his report, it is believed, will possess great interest.

All persons offering merchandize for sale at Salt Lake City are required to take out license—that on liquors amounts to fifty per cent. on the original cost, and was really intended to prohibit the sale altogether.

In coming in, the company first met with snow about a hundred miles the other side of Fort Kearny, and afterward it covered the ground from six to eighteen inches.

Major Dougherty's train of wagons returning from the transportation of stores to Fort Kearny, was overtaken by the snow, and great numbers of his animals perished from the cold. Wagons were abandoned on the Plains, and many of the teamsters were frost bitten. We have already mentioned the serious accident to one of Major Dougherty's transportation trains, by the burning of the prairies. So suddenly was the fire brought upon the encampment, by a change of the wind, that 150 head of cattle were burned to death or died very soon afterwards.

The Indians were quiet all along the route. At Fort Laramie, the barracks for the accommodation of the troops were progressing with great rapidity, and began to assume a very handsome appearance. A treaty of peace had been concluded between the Pawnees and the authorities at Fort Kearny, and the Indians had gone out on a hunt.

The Latter-day Saints' Millennial Star.

FEBRUARY 14, 1850.

GENERAL BOOK AGENTS AND SUB-BOOK AGENTS.—Some of the general book agents have written to us under the delusive supposition that the arrangements made relative to the book agency, as stated in the last STAR, were calculated to give the sub-agents more than their proportion of the profits. We wish to cor-

rect this hasty and erroneous conclusion, by shewing that the general agents under our proposed new arrangements, will, in most of the conferences, make over and above their expenses, some eight or ten times the amount of any of the sub-agents.

In the first place, the general agent of a conference should also be the sub-agent of the branch where he is located. In most of the conferences the general agent is located in the principal branch, and consequently retails a far greater proportion of Books and STARS than any one of the sub-agents. His profits on the retailed STARS are *one-third* more than the sub-agents. His profits on all other retailed publications are *three times* more; and as he generally retails three or four times more than a sub-agent, his already increased profits are again increased in a three or four-fold proportion above the branch agent's. In the second place, as another source of profit, the general book agents have *four pence per hundred* on all STARS, and *two-thirds* of the profits arising from all other publications, sold throughout the conference. Now if from these two sources of profits, the general book agent will deduct all expenses, and compare the balance with a sub-agent's clear profits, he will find that the amount will be eight or ten times more than that of any sub-agent. Therefore, if any person has a reason to complain, it is the sub-agent, instead of the general agent. We are aware that there is not much profit, temporally speaking, arising from the sale of our publications, either to the general agents or sub-agents, but we are greatly comforted with the idea that in the circulation of our works, we are spreading the truth and doing much good, which will result in our benefit and happiness hereafter; for in doing good to others, we are treasuring up good for ourselves.

We are happy to state, that so far as we have heard from the conferences, they have a prospect of increasing the number of subscribers fourfold. We hope that none of the officers will cease their exertions until they have accomplished this great and important object.

EVIL SPEAKING.—We wish, in an especial manner, to warn the Saints against the habit of speaking evil one of another. It is a practice that is directly opposed to every righteous principle, and should be avoided by all persons who have the welfare of their fellow man at heart. No one, who has the loye of God within him, will endeavour to traduce the character of his neighbour. A family, a church, or a kingdom divided against itself cannot stand, but must fall. How careful, then, should all Latter-day Saints be to cultivate a spirit of love and union, that a oneness of feeling may characterise all their intercourse one with another, that the adversary of souls may not have power over them.

Whenever we see a brother or sister going astray, it is our duty to go to them privately and admonish them of the evil, and if they hearken unto us, we have saved our brother or sister. How much better is this than to go from house to house, exposing their faults, and thus hedging up the way for their reformation. It is the duty of those holding the priesthood, to watch closely and see that there is no evil speaking or backbiting in the church.

It is sometimes the case, that a Latter-day Saint so far departs from the paths of rectitude, that he will bear false witness against his brother, thus gratifying his own enmity or spleen at the expense of his brother's character.

Wo unto that man for he is in the bonds of iniquity and in the gall of bitterness; and if he repents not, his condemnation is sure. The righteous man buildeth up that he may save, whereas the wicked man teareth down that he may destroy. By their *fruits* ye shall know them.

A WORD OF COUNSEL TO THE CHURCHES.—In consequence of complaints that have been made unto us from time to time, concerning the collection of funds in some of the conferences for the support of their presiding Elders, and also the travelling Elders, we deem it wisdom to publish our views upon the subject, and give some general rules for the government of all the branches of the church in this country, concerning the manner of raising funds for this purpose, as well as others. Frequent reference has been made to an article published by President Orson Hyde, in the Vol. IX., of STAR, p. 26. We agree with Elder Hyde in every particular. It was not his opinion, neither is it ours, that the servants of God can live without food and raiment.

The Lord has given a commandment to his servants that they should take no thought for the morrow. See *Doctrine and Covenants*, section iv., par. 14. “Therefore take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your *Father* who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought before hand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in that very hour, that portion shall be meted unto every man.”

The Lord has made it obligatory upon the Saints, and all men unto whom his servants may be sent, to *take thought for them*. See same section, par. 16. “Whoso receiveth you, receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently, and spare not; and wo unto that house, or that village or city that rejecteth you, or your word, or testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness,” &c., &c.

We will now give some general directions concerning the raising of funds for various purposes, that there may be no misunderstanding of the matter in the future; and that there may be regularity in this, as well as in all other matters concerning the welfare of the churches of the Saints in this land. In the first place, let there be a fund for the poor raised in every branch on this wise:—Every sabbath, immediately after sacrament, let there be a collection taken for the poor, to be called the “Poor’s Fund.” Let this fund be placed in the hands of a trustworthy brother, to be dealt out to the poor, under the direction of the President and council of each branch.

How beautiful will it be to mingle your charities with your sacraments.

Besides this, let there be a general branch fund, for the payment of chapel rents, &c.; this can be raised in either of the three following ways—1st, by public collection, (not at sacraments)—2nd, by a plate at the door, which is the plan usually adopted in Scotland; and 3rd, the teachers in their visits among the members might be empowered to receive the voluntary contributions of the Saints toward the funds of the branch; and in case the branch should see proper to donate

anything for the families of either the president of the conference, or the travelling elders, the council of the branch can instruct the teachers to lay the matter before the Saints and to receive their donations, and make a record of the names and amounts donated, and report to the council.

Also, let a general conference fund be raised in all the conferences for the support of the president of the conference and of the travelling elders, and let each branch pay into that fund in proportion to their numbers. The presiding elders of branches, when assembled at conferences, may decide what amount is required for this purpose per quarter. This fund should be directly under the control of the president of the conference to be disposed of, (for the purposes for which it was raised) as he in his wisdom may decide. And it will be his duty to give a detailed report at each conference of the disposition of all funds that may come into his hands. It will also be the duty of the president of each branch to make, or cause to be made, to a general meeting of the officers and members of the branch, the week previous to the meeting of the quarterly conference, a detailed report of the disposition of all funds raised by the branch during the quarter. By following this plan the Saints, both officers and members, can have a thorough understanding of all matters relative to the administration of the temporal affairs of the branch and conference in which they reside. This will beget confidence, confidence will beget union, and in union there is power.

We will also embrace the present opportunity of giving some general instructions to the Elders, Priests, Teachers, and Deacons, in the duties of their several offices: First—Let each presiding Elder see that every officer under his charge magnifies his office as far as circumstances will permit. Let there be no idleness, "for the idler shall be had in remembrance before the Lord." And we would suggest to the presidents of conferences, the propriety of dividing the cities, towns, and country that lay in the immediate vicinity of the various branches into districts, and place two Elders, or an Elder and Priest, in charge with instructions to open places of preaching as far as in their power; and in all cases where there are not sufficient openings to occupy the time of the Elders in preaching, let them act in the office of Priests in visiting from house to house, and teaching the Saints. It is the duty of the Priests to visit all the Saints in the district to which they are appointed at least once in each month, and oftener if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and of the use of every other thing that is calculated to defile or demoralise them in the least; and also impress upon their minds as much as possible the commandment, which says, "And again nasmuch as parents have children in Zion, or in any of the stakes that are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptisms—the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her stakes that are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion; for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; where-

fore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen."

It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers when necessity requires it,—inasmuch as the deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the branches; it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher can act in that capacity. We strongly recommend all the officers to supply themselves with the *Book of Mormon*, *Book of Doctrine and Covenants*, and all other standard works, inasmuch as they have not already done it; and strive to acquaint themselves with the doctrines and laws of the church; and we can safely say, that no officer is capable of fulfilling his duties without the knowledge contained in these books.

A few words more, and we have done. We are sorry to hear that it is the practice of many members of the church, when they leave the branch to which they belong, for a few weeks, or even months, and go to work, or to reside in the neighbourhood of other branches of the church, that they do so without lines; thus depriving themselves of the privileges of membership for months at a time, when they are in their reach. Such persons should be looked after, for there is iniquity about them, and they love darkness rather than light. Therefore, let each president take notice of all such cases, and report them to the president of the branch nearest their new residence by letter, and hand them over to his charge, and report their names at the next quarterly conference, as having left without lines, and consequently, under transgression.

Brethren, we close by exhorting you to all diligence. Be examples to the church in all righteousness, and remember that righteous precepts are only powerful when seasoned by example, "and he that is a faithful and wise steward, shall inherit all things."

A WORD OF WISDOM,

For the benefit of the council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and weakest of all Saints, who are, or can be called, Saints.—See Doctrine and Covenants, Sec. 81.

Par. 1.—"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days. I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you; behold it is not good, neither mete in the sight of your father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but

for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

Dear Brother Pratt,—If you think the following reflections upon the above subject worthy of a place in the pages of the STAR, they are at your service.

I do not doubt, but that some will deem it unwise to endeavour to stir up the minds of the Saints upon a subject that has (in years past) given rise to dissensions in various branches of the church in this country.

But I do not think it wisdom for the servants of the Lord, who are placed as watchmen on the walls of Zion, to refrain from urging upon the attention of the Saints, by precept and example, a principle or duty, that is to a great extent binding upon them to perform, because that years since, during the infancy of the church in the British Isles, some, in their too great zeal, made it a test of membership, and endeavoured to lord it over their brother's conscience, when the Lord had said that it was "not given by commandment or constraint, but as a word of wisdom;" the observance of which was necessary for our preservation from the evils and dangers with which we were and would be surrounded. The above is one among the many revelations that the Lord has given for the salvation and exaltation of the human family, through his servant Joseph Smith. And we, (as Latter-day Saints) as a people, profess to be guided by those revelations. Hence, I infer that no Elder, Priest, Teacher, or Deacon in this church, is entirely guiltless if he fails to urge, by precept or example, upon all who are under his influence, the necessity of a strict observance of all the principles taught therein.

"That inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither mete in the sight of your Father."

From the above, it is evident that the use of strong drinks by the Saints, is offensive to our heavenly Father, and that he will not be well pleased with any member of his church who does not use every lawful means to discourage the use of them among his people, for they are calculated to stupify the mind, and are thus in direct opposition to the spirit of God, whose influence enlightens and instructs—the one exalts, the other debases,—the former will make a wise man a fool, while the latter enlightens the mind, and enlarges the understanding. And I do contend, that the use of the one will to a certain extent, debar us of the possession of the other.

And again, "tobacco is not good for the body, neither for the belly."

Thus saith the Lord, and who will dispute it. Who is not aware that it is filthy and poisonous in its very nature, and calculated to defile the tabernacles, and materially injure the health of all who use it, and therefore opposed to the spirit of truth, whose influence purifies and strengthens.

And again, "hot drinks are not for the body, or belly."

It must be evident to every person who has the least knowledge of the human system, that it is very injurious to drench the stomach with liquids, whose temperature is greater than that of the blood. But when we take into consideration the deleterious qualities of the various decoctions commonly used as hot drinks, it is astonishing that the Saints will not make a struggle to bring their appetites in subjection to their will, and their will in subjection to the *precepts* as well as the commandments of God.

There is in all things either the principle of life or the principle of death. How necessary is it then, that inasmuch as we know that it is necessary for our future exaltation that we should live upon the earth to do our own work, that we may live to gather up to "the house of the God of Jacob," and enter therein and receive our endowments—lay a broad and firm foundation, that when we fall asleep our children may build thereon; that while we rest from our labours our works may follow us. We should strive to come to a knowledge of those things that contain the greatest proportion of the principles of life, and strictly avoid the use of everything that is calculated to engender the principles of death. We can come to a knowledge of those principles through the prayer of faith, having our faith greatly strengthened by the consciousness of having done our duty by keeping all the commandments of God that we have knowledge of.

We may thus be enabled to progress in the knowledge and understanding of the things of God—be fitted and prepared “to receive the mysteries of the kingdom of heaven—to have the heavens opened to us—to commune with the general assembly and church of the first-born, and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant.”

I am fully aware that the people of this generation are very spiritual in their ideas, and think the observance of the principles previously set forth in this article are of but very little consequence, and that many of the Saints, having but just emerged from the cloud of darkness, folly, and superstition, that like a funeral pall, envelopes the christian world, have some very erroneous ideas respecting those things.

Let us for a moment think of a Latter-day Saint, praying earnestly for the Lord to purify him from all uncleanness, while at the same time the mingled perfumes of strong drink and tobacco are issuing from his nostrils, sufficient to create a disagreeable sensation in the olfactory organs of all who approach him. How offensive must it be to a pure intelligence.

I must say, that it is a matter of considerable doubt with me, whether the Lord will have respect for prayers offered up under those circumstances. Upon the other hand, how great are the blessings promised to them that shall observe this word of wisdom—see *Doctrine and Covenants* section 81, paragraph 3. “And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.”

Come, then, O ye Latter-day Saints! and let us arise, and like the strong man burst assunder the bands with which we have been so long bound. Let us purify our spirits and tabernacles from all uncleanness, and see if the Lord will not open the windows of heaven, and pour out a blessing upon us that we shall not be enabled to find room to contain.

I remain your brother in the bonds of the covenant,

ELI B. KELSEY.

A SIMILE.

The children of men, when introduced to a knowledge of the gospel, may be very properly compared to a child upon his entrance into school. The child has, in the first place, to give implicit credence to the declarations of his teacher, and follow his directions in the prosecution of his studies, or else it is impossible for him to make any progress whatever. After the child is duly installed in school, the teacher begins his instruction by presenting to his notice the first principle or letter in the alphabet, and then the second, third, &c., and endeavors to explain to his understanding their proper form. After repeated instruction the child (if he is diligent) begins to have a better understanding of the matter, and is enabled to recognise *A*, *B*, *C*, &c., when they are pointed out to him in their due order, but does not yet fully comprehend them, and, when alone, is very liable to put *B* in the place of *A*; *C* instead of *B*; but in due time he is enabled to name, and properly arrange every principle or letter in the alphabet, but does not yet understand the nature and power of each letter when joined to one or more in the formation of a syllable or word, yet with due diligence this difficulty is soon overcome, and the child is enabled to read words of one syllable, then of two, three, &c., and is enabled to understand each principle and perceive, to his own satisfaction, that *A* is *A*, *B*—*B*, &c. and the whole world, no, not even his teacher, can, for a moment, convince him to the contrary. And if he is diligent in the constant use of the knowledge already gained, he will be enabled to quickly arrange letters into syllables—syllables into words—words into sentences; and will, in all respects, be a good reader, and be prepared to enter upon the study of the sciences, and to instruct others who are behind him in mental acquirements.

But, on the contrary, if the child is irregular in his attendance at school, or idle and neglectful of his studies whilst there, his progress will be slow and difficult, and his class-mates will far outstrip him.

A wise teacher will always endeavor to properly class his pupils, and give unto each class such instruction as is best adapted to its capacity.

We will now suppose that the child has grown up to youth, and is desirous of acquiring a classical education. It will therefore be necessary for him to enter college, to do which he will necessarily have to pass an examination before the faculty, that it may be seen whether he is properly instructed in all the preparatory branches.

Here, then, is the test; if he has been diligent he will undoubtedly be admitted; but if, on the contrary, he has been slothful and negligent, he will not be enabled to pass the necessary examination, and it would be useless to admit him, for it would be impossible for him to comprehend the instruction there given.

The diligent youth is now on the high road to fame and usefulness, and he has arrived to this high station by the constant use and application of the first principle of all science, viz., the alphabet. And should his progress be equally rapid throughout all the days of a long and useful life, he will never get beyond the use of these elementary principles.

APPLICATION.—The above simile is designed to show the progressive improvement, of a faithful, energetic Latter-day Saint, who, upon his entrance into the church yields implicit obedience to the commands of God, as given through his servants, and of his consequent advancement in the knowledge and understanding of the things of God; and who is enabled through the witness and testimony of the Holy Ghost to demonstrate and prove to himself that the principles are true and of God. The whole world—no, not even his teacher (if he should apostatize) could convince him to the contrary of that which he has received. The misapplication of the letters shows how liable persons are to misapply true principles, until they are enabled to demonstrate them through the aid and assistance of the Holy Spirit. Thus the whole Christian world who are destitute of this demonstrative principle, are for ever stumbling along, and constantly misapply the principles of the gospel of Christ.

After a person has come to a knowledge of the first principles of the gospel, he may, by a diligent use and application of them, be enabled to make rapid progress in the kingdom of God. The idle and careless child may be properly compared to the Latter-day Saint, who is irregular in his attendance at the meetings of the Saints, or who neglects to keep himself humble before the Lord, that he may have His Spirit to enable him to draw instruction from the teachings he may there receive.

The diligent youth may be compared to the faithful man who has showed himself approved in the various stations he may have been called to fill, and who hungers and thirsts after knowledge, has gathered to Zion and stands approved in all things before the (faculty) servants of the Lord, who hold the keys of the dispensation, and is admitted into (college) the temple of the Lord, to receive his endowment, and be instructed in all things that pertain to his own salvation, and the redemption of the fathers. He, like the diligent youth, will find the use of the first principles absolutely necessary to him in every step of his exaltation.

ELI B. KELSEY.

LETTER TO THE EDITOR.

Cambridgeport, Massachusetts, Jan. 14, 1850.

Brother Pratt,—I wish to inform you that I have of late received an Epistle and letters from the presidency in the Valley, under date of the 16th October, 1849, which abound in good news. But, I presume, you will have received a copy by the time this reaches you; but lest you should not, I will give you the substance of a few items of their contents. They have universal health—no sickness or death of late; good crops—enough to eat; union and prosperity throughout Zion; all things prosper in their hands; are laying out *three new cities*, one at Brownsville, another at Utah Valley, and another at Sand Pitch Valley, two hundred

miles south of Salt Lake Valley. One hundred families, under the presidency of Father Morley, form the settlement at Sand Pitch Valley. They are laying the foundation of a perpetual fund for the purpose of gathering all the poor Saints from the States, and all the world, to Zion. Bishop Hunter is now in Kanesville with 6000 dollars, as the first fruits of the fund, which was obtained in the Valley by voluntary donations, for the purpose of buying oxen, and to take the poor Saints from the Bluffs to the Valley next spring. They are also determined to send the gospel to all the world as soon as possible. Four of the Twelve, with about twenty Elders, have arrived at St. Louis from the Valley, on missions to England, France, Italy, Denmark, Sweden, &c. I expect you will soon see them in England, on their way. They call loudly upon me to gather up all the Saints in this eastern country, and take them to the Valley in the spring. They want cotton and woollen manufacturers to come and set up business; also, iron founders (*plenty of coal and iron in good locations*); they want men to come speedily to the Valley—farmers and mechanics of all kinds. They will raise wool enough another season to sustain a considerable factory. They expect to form a settlement in the spring, south of the rim of the basin, where cotton, rice, and sugar cane will flourish. They will have a good supply of provisions for themselves and emigrating Saints, sufficient to last until they raise for another year. All the companies of Saints that went out this season arrived safely and in good health. O. Spencer, D. Jones, G. A. Smith, E. T. Benson, and all the companies with them, are safe in the Valley. No difficulties with Government officers or gold diggers—all goes on in harmony. Our prospects for a State government also seem quite good. Elder Orson Pratt is spoken of as doing a great work in England, and the cause of truth is rapidly advancing in all her home dominions, and the rejoicing of the Saints there causes Satan to howl for being compelled to be subject to the power of the highest.

P. P. Pratt is opening a new road through the mountains, from the Weber river to the Valley. There are many other things spoken of which you will see by the Epistle. Charles C. Rich, one of the Twelve, has gone to join A. Lyman, at San Francisco. Addison Pratt, and Co., have gone back to the Pacific Islands.

I remain, yours truly,

WILFORD WOODRUFF.

ADDRESS TO FORTY-NINE.

Farewell to thee, old Forty-nine,
 Thy annals brief will tell,
 The good and evil thou hast brought,
 Where feuds and discord dwell:
 For kings and thrones have passed away
 No more their glory shine,
 Save thy dark date, to mark the day,
 They *died* in Forty-nine!

And many a fond endearing tie—
 'Mong friends have parted been,
 By pestilence and poverty,
 Since thy bleak face was seen!
 And *darker still*, time's record will
 Unveil the world's decline,
 Till coming fate, past woes relate,
 E'en worse than Forty-nine.

In thee, the speculator's mart,
 In *railway scrip* has drained,
 The purse, and peace of many a heart,
 By *Av'rice unrestrained*!
 And now, their wealth and labour lost,
 On each unfinished line—
 Reveals the goose-chase and the ghost,
 Of Eighteen Forty-nine!